

Robinson

THE

SPRITUAL TIMES

A WEEKLY ORGAN DEVOTED TO THE FACTS, PHILOSOPHY, AND PRACTICAL USES OF MODERN SPIRITUALISM.

WE HOLD THAT GOD IS OUR FATHER, MAN OUR BROTHER, IMMORTALITY OUR DESTINY.

'Prove all things, hold fast that which is good.'

'The life that now is shapes the life that is to be.'

No. 59, VOL. II.

SATURDAY, MAY 20, 1865.

PRICE 2d.

Spiritualism unfolds to our internal senses substantial realities, presenting us not only with the semblances, but the positive evidences of eternal existence, causing us to feel that the passing shadows we speak of belong not to the spiritual, but the material world. It is easy to imagine that we are dealing with the absolute and enduring, because we associate our thoughts with the external and apparently lasting; but, on reflection, we discover that the only absolute and enduring facts are beyond the tomb.

INSANITY.—No. 3.

ONE of the stock charges against Spiritualism has, for a long time, been that its tendency is to increase the list of lunatics. We hear a great deal of this kind of argument, but are generally told to go 3,000 miles for the proofs. The *Daily News*, some years back, published a list of the names and addresses of persons said to have gone mad through spirit-rapping; but it is noteworthy that only one case occurred in England, whilst all the rest are reported as having taken place in Indiana, Ohio, Pennsylvania, Massachusetts, &c. Where the *Daily News* obtained the information we have no means of knowing; but this we know, that those who have opposed Spiritualism have thought themselves mighty clever by alluding to the fact that some Spiritualists have become inmates of lunatic asylums. Professor Anderson was formerly a great authority in this matter. When he was in America, the *New York Herald* (1853) put forth the statement that there were 75 spiritual lunatics in Blackwood's Island Asylum, in America. The Professor only added a *nought* to it, by calling it 750. When, however, 3,000 miles away in this country, another cipher was added by him, and the numerals swelled to 7,500. The statement of 75 was incorrect, if we are to credit Mr. C. Partridge, who went over to the asylum, and, on making inquiries, was told by the physician that there was not one case which could be directly traced to spirit-rapping. But Professor Anderson told his audiences in America there were 750, and in England he swelled the number to 7,500. So much for the authority of the Wizard.

Our theory is that Insanity, whether it be produced under the pressure of Wesleyanism, Calvinism, Atheism, Materialism, or any other ism, it is psychological—the result of obsession or possession, and is capable of cure, providing the cause be properly considered, and the true remedy applied. (We omit from this general statement all cases produced from severe fracture of the skull, and others where there are no lucid intervals.) We urge the necessity which exists for the patient to be made aware of the actual fact that spirits are using or influencing him, and that in himself lies the cure. Whilst men and women treasure their individuality—keep their bodies and minds in a healthy, active condition—they are safe from all extraneous spirit possession; but, say some, this is easy enough to say—the doing of it is another part of the business. We know it. Nevertheless, if as much care is bestowed in stimulating the individuality or the self-dependence of the mental powers, as is bestowed in making men reliant on others, a greater strength or positiveness of character would necessarily result than at present appertains to human life. We believe in all cases where the Will is inactive, or in a negative condition, the patient is open to the reception of influences from spirits. If this be so, nothing seems to us capable of ridding the system of

those influences but the action or positiveness of the patient's Will. But how is this to be effected, seeing that the dethronement of the WILL is more easy than its re-thronement? Simply by constant endeavours on the part of those who have charge of the patient, in taking advantage of all the intervals of sanity, and imperatively urging upon him the necessity of self-effort, with a view to his speedy cure. First, convince him he is possessed or obsessed by spirits; then prove to him that what resulted from weakness of Will may be cured by strength of Will. This is our idea of the way to cure the Insane. But here is another very important thing for the lunacy physician to learn—that is, to be able to distinguish the cases where Insanity is of a violent, dangerous character, and where the expulsion of the spirit or its influence is the necessary thing to be done at once, from those incipient stages of Insanity where the cure grows out of development. We have often seen that our best Trance Mediums were of the latter kind, they being susceptible—that is, the resistive powers being weak—they were at first made to betray all the symptoms of madness; but after a time the development went on, the mad symptoms disappeared, and they spoke with "miraculous tongues" of God, Christ, and Heaven. It must be admitted, in these cases, the end justified the means—in fact, without the symptoms of madness, the Trance-addresses could not have been given.

We must never forget that "like is attracted by like"—that according to our moral condition, spirits of a like character approach us. Take the drunkard in *delirium tremens*. He has violated his manhood—weakened his mental, moral and physical powers. What has resulted? The unchangeable law of spiritual retribution has done its work; and spirits who, when embodied, were doubtless drunkards and swearers, possess and obsess him, presenting him with a series of horrible, demoniac pictures, as real, probably, as anything we see around us. Take the insane fanatic, who has been taught to believe that God is an Infinite Fiend, and He will torture eternally, in flames of literal fire, all who fail to reach heaven by free grace, election, or water. What is the result? Why his mind has been so constantly distracted by the faith that is in him, that spirits whose creed is his creed, and whose affinities are *en rapport* with him, possess and obsess him, making him mad indeed. Take a cultivated lady Christian, who has the most beautiful conception of eternal truth, and whose idea is strong on the point that she will go to heaven. Her constant attention to her religious duties unsettle her mind, and she neglects all secular attentions. In this state, delicate in body, it may be, and exquisitely sensitive to surrounding influences, spirits who are in affinity with her can best approach, possess and obsess her. Her madness is ecstatic, because she is made sensible of the existence of heavenly beatitudes transcending all her earthly realisations. It would be impossible that the same class of spirits which influenced the drunken maniac could have the same effect upon her, or that the same class of spirits could affect him. It would destroy the harmony of the spheres for such to take place. The spiritual laws of retribution and justice never fail to operate, and that which is adapted to truth is never given

to error, and *vice versa*. Nothing teaches this so plainly as Spiritualism, which recognises God as the Supreme Just, man as immortal, and immortality as a proof that justice will be done to one and all of God's children.

The Insane, we have shown, are such by virtue of their being weak-willed—off their guard—and exposed thereby to spirits in affinity with them. We do not believe in evil spirits taking delight in possessing the bodies of those who are pursuing the ways of goodness, although they may sometimes be said to do so. We should as soon believe that angels take delight in inhabiting the bodies of human devils. It is opposed to the "like attracting like" theory. Therefore, seeing that all our ideas of spirit obsession and possession lead us to view it from the standpoint of "like attracting like," we must reject the horrible notion that devils (unless, indeed, a spiritual war upsets for a time the rule) can be comfortable in angelic habitations. We are aware, in the account given in the April number of the *Cornhill Magazine* of "The Devils of Morzine," it is alleged that some who had been supposed to live pious lives were made to utter the most terrible blasphemies. This, if true, would seem to overthrow our argument; but we should need at least more particulars of the general moral characters of the possessed, before we allowed it to interrupt the course of our life experiences. It is not a very wonderful thing to find persons whose lives are called pious, do very many unaccountably wicked things—and who so likely to attract devils to him as the hypocrite? The moral or spiritual life can only exist whilst the character is positive. To be virtuous we must oppose vice. Even so with spirits. Whilst we are strong on the side of truth the angels will be with us, drawn by their eternal affinities; but when we cease to exercise our Wills in the service of truth, although we may have been seen with our "lamps trimmed," our spirits sink to lower spheres, and lower class spirits are drawn towards us. Thus the "like attracting like" theory holds true.

It has often been a source of annoyance to some Spiritualists that the charge has been made that Spiritualism has produced Insanity. Those who have made the charge were not aware of the deep truth hidden in their words. Of course it has—but what Spiritualism? Not, surely, an affection for table-rapping and spirit-writing simply; but the Spiritualism which is outside all the creeds, follies, fanaticisms, and truths ever existing. The spirit-world is ever active, and so must we be, or no mere faith in science or sectarianism, or even in Christianity, can save us from Insanity. We are not among those who would accept Spiritualism for its angel side, and reject it for its devil-side. We accept it for both, and are prepared to defend it as a universal, God-sent truth. The only armour that can shield a human soul against the influence of devils is Christian fortitude and constant activity. When a man rests he loses strength, because strength comes by exercise. Whilst he is active and true, he is proof against demon-craft. Mr. Howitt, in our last, has called attention to the fact that, on the Continent, Spiritualism is the remedy for insanity. We shall only be too glad to learn that in our own country the barriers of professional prejudice and interest are knocked down, so that our brothers and sisters, who are victimised by ignorance and cruelty in the asylums, may be restored to sanity and freedom.

AN EXTRACT FROM A DISCUSSION ON SPIRITUALISM,

Held at Cambridge Hall, Newman-street, on Monday Evening,
March 10th, 1865, between J. H. Powell, and
John Bedford Leno.

Just Published, Price Threepence. To be had at the Spiritual Lyceum,
Newman-street, Oxford-street.

"MR. LENO.—There seems to me to be a somewhat strange inconsistency in my friend's mode of reasoning. For instance; he says, first of all, that it is not men like myself, who do not give a moment's study to a question, who move the world onward; and then he tells you, strangely enough, that he believes I am under the influence of the spirits. Now, assuredly the spirits must be very much to blame, to bring a person forward who is not thoroughly acquainted with that which he is about to discuss, and, moreover, it seems a curious thing to assert that a discussion taking place under such circumstances can possibly result in good. One would have thought that the spirits would have exercised a little more judgment in this matter, and pitted against each other two men of equal capability, and not have brought forward a man who did not trouble himself to investigate the subject upon which he desired to speak. This, at any rate, on the part of the spirits, is an egregious error. I should rather leave it to the audience to decide who knows most about

this matter. I shall not assert that Mr. Powell knows nothing about it; for if he does not, that will be proven by the progress of this discussion, and if I know nothing about it, that also will be proven by the result. It was strange to me to hear Mr. Powell say that we had nothing at all to do with the past, and yet a few minutes afterwards to say that Spiritualism was a thing that had existed through all ages. If Spiritualism had existed through all ages—if it be an eternal fact, I think, as a necessary consequence, we have as much to do with the past as with the present. Mr. Powell says that I objected to a person being paid for his labour, and that simply because the men to whom I referred were paid, I came to the conclusion that they were false-hearted, and that I had a special right to condemn them. I can assure my friend that I had no desire to say a man should not be honestly and legitimately paid for his labour, but, at the same time, I have a great objection to a man being overpaid. I ask, for instance, whether there was an adequate amount of labour performed by the oracles at Delphi, who made use of their machinations for the purpose of extorting money from the pockets of their victims? I ask whether the persons who concocted the Cock-lane Ghost did work in proportion to the money they received? I ask whether the Davenport Brothers do work equal to their pay? The fact is, I do not object to men obtaining a fair and legitimate amount of wage for usual work, but I do object to a lot of men practising upon the credulity of mankind in order to enrich themselves, while honest men positively starve. There was a time when the "rope-trick" was put forward as being the great feature of the performances of the Davenport Brothers; I ask how is it that this is to be thrown overboard? How is it that their friends say this is not part and parcel of their performances? Simply because the trick has been discovered, and is capable of being practised by hundreds of men who admit at once that they have no spirit aid. I have no doubt whatever that the "violin-trick" in the dark *seance* will be found out, if not found out already; and I say that depend upon it this trick, like the "rope-trick," will be then thrown overboard. They did not obtain anything like audiences to witness the rope-tying trick, when it was being done equally as well in places of amusement, and could be seen for a much lower charge. What I attempted to prove in my opening remarks was this—nothing more or less—and I think no reply has been made thereto. I attempted to prove that all persons, from the earliest period down to the present time, who professed to have been gifted with prophetic power, or assisted by the spirits, were men who had made these professions for the purpose of obtaining gold from the credulous. That, I say, is characteristic of them down to the gipsy of the present day, who first requires that you should cross her hand with a piece of silver. Do not tell me I am doing an injustice to any man when I refer to Mr. Spear, who tells you in public advertisements that he is capable of reading men's characters. There are some persons who profess to tell character by the handwriting; others who profess to foretell the future by shuffling a few pieces of dirty cardboard; and others who profess to do the same by stirring up well-used tea leaves. Are we in the present day to believe in practices of that description? Have they not sunk into oblivion as men have become more enlightened? It is, no doubt, true that under some extraordinary influence—the cunning, for instance, of a false priest—people have been led astray. It may be that in America a large number of people have embraced the teaching of Spiritualism; but is it not true that in the very same country a large number of people were led away by the humbuggery of Joe Smith? Did not he pretend he had discovered certain inscribed plates in the earth? and is it not proved that the book of Mormon faith, which he pretended to have discovered written on these plates, was penned as a novel and offered to a publisher in New York? It is a fact that fraudulent acts of this description have been perpetrated year after year and age after age; and if those persons now calling themselves Spiritualists succeed for one moment in obtaining a large number of converts, depend upon it, instead of a benefit being conferred upon mankind—instead of men becoming more spiritual in their nature, and more religious in their actions, the opposite will be the result. When a belief in Spiritualism existed to a far greater extent than it does in the present—I allude, for instance, to the middle ages—I ask whether men were more Christian than they are in the age in which we live? Whenever anything has been wrought by what is called spirit influence, there have always been designing men who practised on the credulous for their own personal and pecuniary profit. The whole of the performances of modern Spiritualism seem to me to be easily accounted for. I do not say it is easy to explain the exact manner in which these tricks are done; nor do I think I am called upon to do this. I might ask my friend, for instance, how certain tricks are done by a man like Anderson. I do not ask him to believe they are done through spiritual agency, because he cannot explain them; but he would force me, to some extent into this position. I hold that there are many tricks performed in the present day which my friend could not explain. I can tell how many of the tricks performed by Anderson are done; and, taking into consideration that all these tricks which cannot be explained can be performed without supernatural power, I have a right to argue that other tricks which strictly resemble them are performed by material means. My friend asks why people do not go and get converted to Spiritualism? It so happens that the majority of people do not stand in the same favourable position as I do. They have not a friend who is prepared to take them to the different *seances* free of expense. I was not aware I had such an opportunity of penetrating into these mysteries as my friend has mentioned. So far as I have had the opportunity I have availed myself of it, but I do not force myself into the presence of particular parties to which I have not been invited. It seems to me that this is what these Spiritualists want. They are not such Spiritualists as our friend who has taken the chair to-night, for I thoroughly believe he has no desire to humbug humanity, and that he is thoroughly honest in his motives. But there is a class of men outside Mr. Cooper who are of a far different character—who would like all the world to go and test the question of Spiritualism, and visit their *seances*. If you could only impress people with the belief that before they say a single word upon this subject—before they attempt to question anything, they should pay a visit to all the various *seances* that may be held, you would fill the pockets of the Phys, the Davenport, and the variety of men they have got with them—and I myself know

there is a large number of men connected with that special gang, and there would be no necessity of their taking their departure for France or America. There is another thing I would like to state, and that is, that the person for whom Mr. Powell asked other people to vote was well known to Mr. Powell, and was, at any rate, within a comparatively short time of his being at the Hanover Square Rooms, in a portion of this building. It seems to me that Mr. Powell, instead of replying to the arguments which I advanced, set forth a variety of arguments totally different. As there will not be time for me to enter further into any new argument, I will waive the remaining two minutes in favour of my friend.

"J. H. POWELL said—I am sorry to have to give an unqualified denial to Mr. Leno's last assertion, respecting my knowing the gentlemen who were selected to tie the Brothers Davenport on the occasion referred to. I did not know who were likely to tie them until the audience was assembling, when a Spiritualist friend came to me and said—"Mr. Powell, Drs. Wilson and Metcalf understand the 'Tom-fool's knot'—will you vote for them?" When I make this statement I think it ought to be accepted. I am sorry Mr. Leno has made no attempt whatever to meet one single fact I stated respecting my own personal experiences in the matter. I never stood on a platform in my life to defend credulity, or to assert that no man was capable of being dishonest in the spiritual movement. I believe that if you compare Spiritualists with anti-Spiritualists, you will find the balance of dishonesty on the side of the latter. I do not know, but I think so. And you must bear in mind we have in America, at the present time, from 4,000,000 to 5,000,000 persons (not amongst the lower orders, but amongst the middle and upper classes) who are Spiritualists. We have in England some thousands of Spiritualists, and not amongst the working men, but amongst the middle and upper classes; and I need but to mention the names of a few of them—Mr. and Mrs. Howitt, Professor de Morgan, and the late Mr. William Makepeace Thackeray. I could enumerate numbers of persons who have been forced by the evidence brought before them to give their adherence to Spiritualism. It amounts to heroism on the part of any man who stands forward to proclaim himself a Spiritualist. Therefore I may say to Mr. Leno, that so far as the mere heroism of the matter is concerned, there is not much in taking his side of the question. Many people profess to be scientific, and believe that the priests of the past did all they could to pocket money, by holding in subjection the consciences of the people. I believe the same. I have as staunch and hateful a feeling against priestcraft as Mr. Leno has, and I believe Spiritualism is the only thing possible to give it its death-blow. Spiritualism says to a man—"You have your legitimate inheritance in the hereafter; you have to work out for yourself your own salvation, and no one else can do it for you." But to go on Mr. Leno's position, if Spiritualism be true, it is the greatest blessing that could possibly fall to the lot of humanity; if it be false, I tell you tonight, if I never see you more, that I have no hope in the hereafter. I see nothing in the creeds of Christendom to give me confidence in the hereafter; but I see evidences in Spiritualism, which does not confine itself to any creed at all, but runs through all creeds in all ages, and men rise up Spiritualists—they cannot help it,—and there are thousands of Spiritualists who never avow themselves as such. Mr. Leno has written many songs—some of them very beautiful—and I ask him whether he could inspire himself? He cannot write without inspiration. He is inspired at certain intervals, and therefore he must have an inspirer. He does not know whether he can write a poem when he sits down to the task, and I challenge any man to write good poetry whenever he desires. The mind of the poet is placed *en-rapport* with the spirit world, and as inspiration comes to him poetry gains expression. If I believed Spiritualism were simply confined to the knocking of tables and the Davenport manifestations, I should have a poor hope indeed. But I take the Davenport Brothers apart from the money consideration, and I take their manifestations as additional evidence to the evidence I have gained in my own personal experience as to the truth of the phenomena exhibited. Now, a word about Professor Anderson. Mr. Leno has referred to him, and compared his tricks with the manifestations of the Davenport Brothers. I say there is no conjurer in the universe that will give the same chance of investigation as the Davenports have given. I make this statement, and I hope our friend will meet it. The Davenport Brothers have allowed themselves to go alone into private houses to be tied; they have allowed people to pull their cabinets to pieces, and to examine the ropes so thoroughly that no possible trickery could have been used, and yet better manifestations have taken place on those occasions than in any place in public. Twenty-four gentlemen of the highest position, with Lord Bury at their head, were compelled to say the things they witnessed were past finding out; but they were afraid to lend themselves to the spiritual theory, and so wrote to the *Times* to say they had nothing whatever to do with Spiritualism. It would be unreasonable to say that any man in the universe has arrived at the *sumum bonum* of all knowledge of all truth. I ask, is it likely that the working man should be made simply to break stones, to draw water, to feed the rich and those above him, and then to fall like a tree? Spiritualism embraces the idea that man has within him an im-

mortal spirit, and that when the body falls away, the spirit, in the shape of the body, remains, and performs some work in the future. That is Spiritualism; and when a man takes upon himself to oppose Spiritualism, he has to throw out of his argument the idea of God. Mr. Leno's argument leads him to Atheism. If a man do not admit Spiritualism—I do not mean that he must admit table-moving and the manifestations of the Davenport Brothers—but if he do not admit Spiritualism, he must be an Athiest. Of what use is the idea of God, if it be not followed up by the idea of immortality? Of what use am I if I only live and die, falling like a tree? Spiritualism comes to us and assures us that we live after this life. We live for the hereafter; and, as I said before—and this is the most important part of the whole truth—if you get one evidence—it does not matter if all the other evidences have been fraudulent—it does not matter that all men have taken money that have stood forward for the truth—but if you have one intelligent evidence that will prove to you your immortality, you have that which is of more value to you than if you possessed the universe. It is of more value to you to know that you live hereafter than to possess all the wealth of this world, because that can only produce a passing pleasure, and there is an end of it; but if you know you live for ever, you have a knowledge beyond price. I have to do with a very important subject, and have no desire to accept the mere fact of Spiritualism as some plaything. It is because the moving of tables, the raps, and the manifestations that take place in various ways, establish in my mind the idea of immortality, that I love them. It is because they teach me I am immortal, that they teach me to build up my philosophy, to shape my life so that I may inherit as high a sphere as possible in the future, that I regard them with earnestness; and I ask you, if the men who believe in this philosophy act according to their belief; I ask whether it is likely they will cheat their neighbours? Many people do cheat their neighbours, not because they have no idea of religion so much as because they have too much materialism. When you find men willing to accept life, and sacrifice it, if need be, for the sake of truth, then you will find them do that which is right and honourable towards their fellow men, and you will find they will have a vast influence upon society generally. I am sorry that this discussion is confined simply to one night, because I know Mr. Leno will have much more to say than he will be able to say in the time allotted to him. I know also that the short time allowed will prevent me from detailing certain facts that I intended to advance; and moreover, I am debarred from having the reply which I expected to have, and which I consider I am entitled to. The manifestations that have taken place in modern days demonstrate the idea that you have the low and the high. And let me tell you this, that those persons who call spiritual manifestations divine, must bear this in mind, that all through nature there are low conditions; but I believe these low conditions are as much divine as the high. I believe my feet are necessary to my head; and that the seed thrown into the ground will not germinate unless there is manure, and if you must have in nature what you call *low* conditions, for heaven's sake do not say nature does not exist because you only see *low* conditions. If you find only *low* conditions in Spiritualism, do not look at them merely, and, without looking at the higher conditions, deny Spiritualism altogether. We have drawings produced by spirit-power, of the most surpassing excellence, and others that are mere scrawls. A person who will look at the scrawls and say that they necessarily derogate the better drawings, will do Spiritualism great injustice. It is like taking a single brick out of a wall and presenting it as a specimen of the whole. If you present all the facts you can build up a theory; and I find in Spiritualism we have all the necessary conditions for its growth, and it appeals to this day and generation in such a manner that if men have reason they must embrace it. You get from Mr. Leno, when he is speaking of Mr. Spear, the idea that he is a gross humbug, because he is a medium displaying certain phenomena higher even than those of the Davenport Brothers. A man must be a Spiritualist to be able to comprehend these things. For Mr. Leno to make an assertion to cause you to think that Mr. Spear is a humbug in the matter, when he has never been to see what he does, is hardly fair. I told Mr. Leno that if he sent a letter to Mr. Spear I would guarantee he would send him back his character. I have seen it done over and over again. In what is termed "psychometry" I have known a case like this:—I was at Maidstone and Mr. Spear was at Eastbourne, but when he arrived at Maidstone he said to a gentleman named Court "There is your character," giving him a piece of paper, which contained not only his character, but also some account of his ancestors; and Mr. Court said it was all quite true. Now, if this be a fact, there must be some law to account for it, and it wants explaining. Without you understand the whole spiritual philosophy you cannot thoroughly understand a man like Mr. Spear. I wish Mr. Leno would go into this subject, meeting the facts and philosophy, and hold his tongue about the money. The Davenports have a right to charge what they like. If you admit their right to charge sixpence you admit their right to charge a thousand pounds, and it remains with the public whether they will pay or not."

AN ADDRESS ON "THE LORD'S PRAYER."

(Through a London Trance Medium.)

ONCE more does my spirit speak through a body. Some of you have before heard the address I am about to give, but I fear none of you have dwelt upon it. Therefore I come again. You all appear eager listeners. What do you expect to hear? What do you expect to see? Do you expect the voice of God Himself to speak to you? Do you expect to see a miracle performed? Some of you expect both, but you must be told differently. There is a time when you may all hear the voice of God—when you may all see miracles performed. How? you ask. In what way? By first of all obeying your God—by loving your God—by acting truthfully to Him. Then you will hear the voice of God—in your mind. Then you will see miracles performed—in your mind. God will be there. He will cleanse your hearts—you will feel his power. You wish to know the way in which you are to begin to love your God? By prayer. Then you want to know how to pray. From your heart. Pray in silence from your heart. When you call on Him, what do some of you say? "Our Father, which art in Heaven." Why do you say *our* Father, when you also say *my* God? Because you are praying for all; you are calling on the Father of all—your God in Heaven. How do you know he is in Heaven? Because you feel it in your heart. There is, you seem to think—there must be—a Supreme Being—a Ruler over all. Therefore you feel the impression on your mind to exclaim, "Our Father, which art in Heaven."

"Hallowed be Thy name." Why so? Because He is a good God. And are you all good children? Do you all obey God? Yet you love His name. Then if you love His name, obey Him. Let it be not merely the words from the lip, but let it be the feeling in the heart. God is good, therefore love Him for it. You see His goodness day by day, as you travel on this, your material world, yet you cast aside that goodness. I tell you to love your God, to pray to Him for more power, more goodness: pray to Him to cleanse your heart.

Then you say "Thy kingdom come." What do spirits come to tell you? To tell you of that "Kingdom come"—that "life everlasting." Some of you say it is not true, and do not believe in spirit-power; yet you believe in the "Kingdom come." You believe in prayer, but not in spiritual existence; yet if your minds were clear you would see that they are one and the same.

Then you ask your God for His will to be done; "Thy will be done on earth." But how are your minds? As I asked you in a former lecture, do your minds work so as to do His will? No; you reject it with scorn—treat with indifference the will of that God whom you believe in; yet you ask for His will to be done "on earth as it is in Heaven." Your God's will is done in Heaven—in the glorious spheres of light. It is not rejected there—it is not scoffed at there; and we wish you to do it *here*—also, to do His will on earth. Then you will not have to learn the way when your spirit leaves the body. It will be hard for you if you do not learn to do God's will whilst you are on the material earth, to have to learn to do it when you quit this fleshly body—very hard, indeed. Then try to do His will on earth, as I tell you it is done in the glorious spheres of light.

What do you next ask Him for? Do you not ask Him for your daily bread? "Give us this day our daily bread." How does God give it to you? By giving you a spirit within you, and by covering that spirit with a fleshly coat, thus enabling you to do manual labour to get that sustenance which your body requires by enabling you to do another day's work. But this is not all the daily bread God wishes you to receive. He gives you bread for the body, but He wishes you to receive also food for the spirit. It costs you nothing at all; but you reject it; it is too cheap. You like to sit round a good table with plenty of substantial food before you; then you are happy. But when you are offered food for the spirit it is too cheap for your liking. The object is to cleanse your heart, whether it be by the holy messengers whom God sends down to you, or by those who preach to you, and into whose heart the same desire is instilled. It is all by the working of the spirit. He wishes you to receive the food for your heart as well as the food for your body, to give new strength to you, to make you happy, and that you may be glorified according to God's holy law. But no. What do you instead of receiving this glorious food? The lusts of the flesh are more to be cared for, and the result is a weakness of the body and a bed of sickness. How much better to receive the spiritual food which God offers to you—to walk on this earth with your strength renewed, your mind at ease and your labour performed more satisfactorily, by accepting the spiritual "daily bread" which your God offers you!

What do you say next? "Forgive us our trespasses." Have you many? Do you trespass much against God? Yes, daily; hourly are you trespassing against Him,—against that God who is so kind to you—so good to you—that God whom you cannot see, but whom in your heart you believe in. You ask Him, then, to forgive you; but you wish to know how you are forgiven. How many of you have asked to be forgiven, and have trespassed again the next moment. As a child will say to a parent, you say "I will be good;" but you refrain from being so. You are all like children; the moment you have said the prayer you forget all about it, you think it is enough to say it; but you ought to know that it is not the words, but the meaning of the words upon which you should dwell. It is not the prayer as said by the lip; you must say it in secret,—in silence, by yourself, from your heart, and God will forgive you. Well; you trespass again. Try and trespass not, then you have no need to ask forgiveness. If you do no wrong you need not be afraid.

"As we forgive those that trespass against us." At the same time there is a feeling of enmity in your heart. Your God tells you you must forgive. He wishes you to forgive, to return good for evil; but how are you to do this? You can't forgive the evil action done to you, and yet you say "As we forgive those who trespass against us." Then until you can and do forgive those who do you an injury, leave that part of the prayer out. Wait until you can say it in earnest, in truth. Try and learn the way to say it in truth. If your neighbour dislikes you, it is no reason why you should dislike him. If he does you an evil action, it is

no reason why you should do one in return. "Love your neighbour as yourself."

Then you ask God not to lead you into temptation. God never does so. It is your own evil mind that does so. You say, then, that God ought to take that mind from you; and so he would if you were to pray to him sincerely to do so, asking him to cleanse you from any evil that may be in you or about you; but you go on from day to day throwing yourself into temptation. You can't hold back from it, nor will you have the power of prayer in your heart. God will not lead into temptation, but He will deliver you from evil if you earnestly pray to Him to do so.

"For thine is the kingdom." Yes, God's spheres are the kingdom of light. The world you exist in is as nothing. The spheres of God's own making He wishes your spirit to see, and He will receive your spirit into those glorious spheres—His kingdom—if you act rightly, and according to His laws. Do your best to act up to them; strive with an earnest desire, and the more you strive the more you will be assisted in the accomplishment of your hard task. "Thine is the kingdom, the power and the glory." Yet some of you say this is not the power of God. It is, I tell you, the power of God, and of God alone. It is also the glory of God, and it would be likewise the glory of yourselves; but if you receive it not as His power, you feel it not as His glory. If you strive and do your best, however, God will assist you. Receive His power as He sends it to you; it matters not in whatever shape or form it comes. You will know in your own minds when you receive it, and you will know that God is working for you all. Have you not all felt His power at one time or another. Yes, you feel it now, for if it were not for God's power, you could not hear or see. Use those powers rightly—the head, the hand, and the heart, and you will then feel also God's glories. Then the miracle will be performed. You will witness good miracles, when you feel God's glories. Will it not be a miracle to change darkness into light, which will take place when your souls reach the glorious spheres. Then those who have not loved their God will wish that they had done so, and those who have will be made happy, and will become God's own children. They will resemble the two men and a boy who were in a boat. The boy was at the helm and the men were pulling diligently, not troubling themselves as to the guiding of the boat, but trusting entirely to the boy, who took them safely to their journey's end. I would wish to be your coxain to lead you into the right path to God.

My dear friends,—my children,—that is what I used to call my little family—about 100—before I left them.* I wish you all to love your God. The grace of God be with you all for ever. GEORGE BEAUMONT.

PROGRESS OF SPIRITUALISM ACROSS THE ROCKY MOUNTAINS.

BELIEVING it might be a matter of interest to you, and other friends of progress East, to learn that the new and beautiful philosophy of Spiritualism is shedding its benign influence over the minds of the rough and hardy pioneers and miners in the gold districts of the Rocky Mountains, I feel a pleasure in communicating the fact, and giving you a slight idea of its progress here. Weekly public and private circles have been held in this city during the last four months. There are several mediums residing in the neighbourhood. The most conspicuous of these is a Mrs. Briggs, a trance speaker. She opened her private house last November for public circles on Sabbath evenings, and has continued them regularly since. At first the attendance was small, and met with ridicule from those that feared to investigate, or were preaching other doctrines. But the discourses through her were from a high order of intelligences, and began to attract the attention of inquiring minds; and as the intelligence and numbers of the audience increased, the medium's powers expanded, and higher spheres of intelligence began to communicate, on both religious and scientific subjects.

A series of discourses upon the past, present, and future condition and progress of man on the earth, was announced by the committee of spirits on subjects for the circles. Three of these discourses had been delivered, when the private room, though large, could not accommodate more than one-third of those seeking admission. The theologians took alarm at the thinning of their audiences, and commenced a series of misrepresentations and denunciations against mediums, Spiritualists, and their doctrines. So bitter and false were these slanders, that the communicating spirit felt it necessary to postpone the great subject he was interesting us in, and devote an evening to the defence of the mediums and believers in this new philosophy. This brought on a discussion between a Dr. Phinney, a retired parson, and the communicating spirit, which lasted two evenings. A public hall was procured, and that was also found to be insufficient to accommodate the audience.

The following extract from the *Daily Mining Journal* of March 13th shows the outside opinion of this discussion:

The discussion on whether or not "Spirits return and communicate to mortal through mediums," held at Apollo Hall, last evening, by Dr. Phinney and Mrs. Briggs, was largely attended, and is said to have been quite interesting. Mrs. Briggs was in a clairvoyant state, and spoke well, having the affirmative of the question, and also, by the general verdict of the crowd, the best of the Doctor. They say that the discussion is to be resumed at some future time.

This short sketch of Spiritualism in the Rocky Mountains will show you that there are progressive minds even in this remote region of the country. MINERAL ROCK.

Central City, C. T., March 15, 1865.—*Banner of Light*.

* In allusion to his former profession of a clergyman.

REMARKABLE SPIRITUAL EXPERIENCES OF
A CLERGYMAN.

(Continued from page 151.)

So I told the landlady to let my things remain, and to keep a bed for us, as we might want another night's entertainment with her through that letter, although, as yet, I said, "I know not what it means." So my wife and I went from our hotel to Holborn, and then we went into Thave's-inn, and in one of the houses there was an old friend on whom we called—she was a widow; her husband had been in the military service. He was an honest, rough, good-hearted fellow, and used to be much pleased whenever I called on him and gave him an hour of my company. He died, poor fellow, after I left for foreign parts. So having met his widow and interchanged the usual salutations I told her we had been in town on business, and had been stopping at the W— Hotel, Cheapside, and asked her if she was not otherwise engaged, to accompany my wife and myself to the house of a lady not far from there, upon whom we had to call, and she would oblige us very much, as we were strangers, and scarcely knew the business upon which we were going; so, therefore, we wanted her company. She immediately replied, "O, dear, yes, Mr. —, I shall readily accompany you, if you only give me time to change." To which I agreed. When she was ready, off we started to Red Lion-street, No. 28. I pulled the second bell and walked upstairs. When I went up, there was an elderly woman, short and stout, standing at the door of the second floor. I asked, "is Mrs. Marshall at home?" She replied, "Yes. Walk in." So we were shown into a front room—rather untidy—things not being in their places. However I had to speak, and what to say I did not know, so I handed her the card which I got that morning, saying at the same time, "This, Madam, is the only excuse I can offer for my intrusion this morning;" telling her that it came by post, and I did not know who had sent it, and that I was a stranger residing in the country; this lady is my wife, and this other a friend. "Oh," says she, "I have met you, sir, before, in spirit, you have come to me for a *séance*." "Yes," I said, catching eagerly at an excuse, "that is it, I believe." Now, even then I was ignorant of what a *séance* with her meant, or what it was for. However, with a slight shudder, she began speaking to me, saying, "Excuse me, sir, the spirit is upon me," and she spoke for nearly half an hour upon the subject of "Spiritualism," showing me that the whole Bible was written under that influence, and that the time had arrived when the world was to be enlightened by such men as myself, and when the whole earth should be filled with the knowledge of God. Then she came out of her trance state, and told my wife not to be afraid, but that she was not ready to give us a *séance* now, as she had been out to a party all night till a late hour in the morning, but that if I could make it convenient to call any time in the afternoon, she would be most happy to oblige us. After some consultation we said we should be there about two or half past two. We then wished her good morning and departed. We returned to our friend's house, took dinner, and at half past two arrived at Mrs. Marshall's. She was already waiting for us; another young lady, whom she introduced as her niece, was seated beside her; and then, after a minute's conversation, she opened the windows and told us to draw over to the table. Now the table was a common round table, about three feet in diameter, with a pedestal and three legs. My wife sat at my right hand, and my friend at my left. Mrs. Marshall sat opposite me, and her niece on the left hand. There was a Bible, a pencil, a sheet of paper, and an alphabet on the table. She told us to place our hands on the table, and this we did. In about five minutes, as near as I could guess, the table began to tremble, and presently Mrs. Marshall said, "there are spirits in the room." Then the table rose on one leg and went right over into my friend's lap. I asked "What does that mean?" Mrs. Marshall replied that "the spirit wanted to speak to my friend." "Goodness me!" says my friend, "What does the spirit want with me?" and immediately she drew back from the table. I told her not to be afraid, but to sit quiet, and we should see. Again the table moved into her lap. Mrs. Marshall then told us that the spirit wanted to speak to this lady. I asked, "How will it speak?" She replied, "Through the alphabet, sir. If you will take up that pencil and point to each letter of the alphabet, when you come to the right letter the spirit will let you know by knocks, then write that letter down and go on again." So I took up the pencil and put my left hand round the letters, and I began at A and went on to B, when I was surprised by three knocks under my hand as if struck by my own knuckles on the table. Mrs. Marshall told me to write that letter down and go on again—the way I held my left hand prevented every one but myself from seeing what letter I was pointing at. However, I went on pointing to letter after letter until the name Edward B— was spelt out. I then turned round to my friend, and said, "Mrs. B., what was your husband's christian name?" She replied, "Don't you know, Mr. —?" I said, "Yes; was it not Richard?" "No," said she, "it was Edward." Then said I, "if that be so here is your husband's name in full, Edward B—." At

once she said, "Are you really here my husband?" and the three knocks were loudly repeated, and the table went over to her lap three times. She then began to give way and shed tears, and the knocks again began, and I put my hand to the paper with the pencil, and the spirit spelled out, "Always with you, dear Margaret, wherever you are." She then asked, "Are you happy?" "Yes. My son Edward and I are together." "What have you to do where you are?" "God has appointed me to watch over you." This and a great deal more occurred. She asked questions, and knocks were given in reply—three for *yes*, one for *no*. The spirit then pulled her gown down under the table, and pulled her handkerchief down two or three times. I saw the gown pulled down and the handkerchief also, but did not see any hand, although, whenever it was pulled down, she made an exclamation, and I looked under the table—indeed I was jealous of Mrs. Marshall's dress containing somebody or thing that produced the knocks or pulled down the dress—but of course I was mistaken. I then, after about an hour, asked, "Are there any of my friends here?" Immediately there was a whole battery of knocks all round the room—on the walls, at the backs of our chairs, on the ceiling, and on the floors, as well as on the table. I said, "Well, if there be any of my friends here, I should like to know if my mother is here?" Three distinct knocks were given. I then said, "No person in this room, to the best of my belief, knows my mother's Christian name. Now, dear mother, to prove that you are really here, manifest yourself to me by spelling your name." *LETTIE* was then spelt out, letter by letter. I was convinced. I asked a number of questions, to which I received answers; and then, after sitting about an hour, Mrs. Marshall said, "Dear spirits, be good enough to show this gentleman and these ladies a little spirit-power before they go." We all stood up, with the points of our fingers touching the top of the table, and the table rose eighteen or twenty inches from the floor, remaining in that position full five minutes, and then gently descended to the floor again, with no more noise than a feather. And so ended our *séance*. I thanked the spirits for their kindness, and immediately there was a *feu de joie* of knocks all round the room, as before, first loud and then gradually less and less noisy, until all ceased. I then asked permission of Mrs. Marshall to examine her table, and she said, "Oh, by all means." I then turned it upside down to find some hidden spring or machinery, so placed as to give the knockings; but no, there was neither machinery, spring, nor anything of the sort to be seen, either in the legs, the pedestal, or the cover. I then begged to be excused for my doubts, but she only laughed, saying that I was not the only one that doubted at first, but went away convinced. She told me that I might hold a *séance* at my own table, with my family or friends. Just then a lady and her daughter drove up, and came upstairs, and the lady seeing I was a clergyman by my dress, said, "I am glad to see one of your *ortho* here. It is high time for the clergy to take up this affair, and show the people the truth. I have seen more wonderful things in my own house than has ever yet been published." We then took our departure, greatly wondering.

AFTER arriving at my home in the country, I was all impatience to try the table myself; so, when night came, after my arrival, I got a small table with a pedestal and three small claws, around which my wife, daughter, two sons, and myself, sat for nearly an hour, but got no response. We went to bed rather dispirited. The next night we tried again, but with no better success. The following night we tried again, but my wife being naturally quick in temper, got impatient, rose from the table, bade us good night, saying she would go to bed, and left us. The children sat still along with me, and in about an hour afterwards we were rewarded for our waiting by the table moving from one side to another, and when I called out "Are there any spirits here," the table rapped out, on one of its claws, three distinct raps or tips on the floor, which meant *yes*; and then a number of questions put by me and answered, either by three knocks for *yes*, or one knock for *no*; and then, by calling out the letters of the alphabet, after which, from that time, we would hold family *séances* continually. Sometimes we would get communications by spelling through the alphabet; sometimes by knocking, or rather *tipping*—*yes* or *no*; but that was always a very unsatisfactory way. Sometimes my daughter would fall into a trance, just as one dead, her body and limbs heavy like lead, and then in a short time would commence speaking in a tongue unknown to any of us, at a most fearful rate, snapping her lips, and manipulating what a phrenologist would call her organs of intellectuality; then she would be herself again, and would know nothing of what had transpired. At other times she would fall into the trance state and, without any difficulty, would speak to us in our own tongue, and describe visions which she was then seeing—oftentimes of a most heavenly nature, of which she could remember nothing when in her normal state. At other times she would take up a pen and answer every question put to her about the spiritual world, sometimes calling herself by one name and then another, which afterwards we knew to

be spirits speaking through her; and either owning those names while in the form, or assuming them for their own purposes—at all events, we have had wonderful *séances* through her as a medium, all of which she was quite ignorant of afterwards.

The following curious *séance* occurred about this time:—

After the table was moved there was spelled out *George Fernando*.

What countryman?—An American.

Then in answer to a question, he replied,

Mrs. French's drawings are done by spirits,—and to another was given,—There is no deception.

Can you draw?—Yes.

Are you permitted?—Yes.

What are we to do to get you to draw for us, as it would go far to convince us and the public generally?—Get a tablecloth that will reach the floor and place a sheet of paper under the table, and two hard drawing pencils and three soft ones, then you will have a specimen of my drawing. Good night.

(*He says he will try and be here to-morrow night.*)

After a while knocking commences, and is spelled out through the table—Come back to chat.

Is that you, George Fernando?—Yes.

Then was spelled out—You are to ask questions.

Is there any other way by which I could communicate with you quicker than by spelling out?—Yes.

Will you spell out how?—By writing.

After a pause was spelled out,—My body was eaten by savages on the shores of Africa, taken by thirty savages as I was passing those unfortunate shores in my ship. I was captain, and my men mutinied and set me on shore, and left me to the mercy of the savages.

What was the name of the ship?—The California.

When did it occur?—In November, 1849.

Why did they mutiny?—Because they wanted more food.

What did they say when they returned home?—They never returned.

How was that?—They were shipwrecked.

(*To be continued in our next.*)

WHAT IS THE GOOD OF SPIRITUALISM.

It is all very necessary to demonstrate by hard facts the truths of Spiritualism, and to prove by individual experience the legitimacy of its claims, but we must never forget the old adage—

"A man convinced against his will,
Is of the same opinion still."

And unless we can show, not only that they are facts in themselves, but that they are rational, important, and useful, we go but a little way towards convincing others; for any one whose will is strongly set against it, *facts*, however clear they may seem in themselves, will sure to find some "may be's," or "might be's," to break the force of the actual demonstration. Many persons may be said to wish for truth—who only really wish for it or who only will accept it, when dressed according to their own fashion, or when acceptable to their own idea of "the fitness of things."

It may require divine power itself to move man's will against his own wish, but, nevertheless, in praying for men's eyes to be opened we ought to try to present the truth as agreeable to him as possible, so that the will may be helped; and if they must take the medicine—if they must "eat the leek," as cut it they must—let it be made as agreeable as possible—perchance it may be made acceptable and reliable—and knowing that we have a foundation of facts that cannot be moved, we can afford to gild the pill with even "golden syrup."

"*Cui bono?*" then is a proper question, and one that not only others have a right to ask, but we ought also to take pleasure in answering. Do you believe in Spiritualism? Has it done you any good? Has it made you a better and a wiser man? If it has, thank God for it, and don't be afraid to speak well of the bridge that has carried you safely over the quicksands of scepticism or the bog of careless negative belief; and if, Spiritualism has not made you a better, wiser, and a more noble man then it may well be asked as it is by many, What good is Spiritualism, then, even if true?

The good of Spiritualism may be seen in its demonstration and its bringing home closely to the senses, to the mind, and to the heart, the following:—

- 1st. The power of mind over matter.
- 2nd. The power of minds out of the physical body over minds in the physical body.
- 3rd. The nearness and reality of the spiritual life.
- 4th. The sympathy and close relationship of the spirit-world with this world.
- 5th. The nature and laws of spiritual and natural life.

The power of mind over the body is often adverted to by physicians, and made an assistant agent in curing disease. The power of our will or mind over another's mind and body is made use of primarily by mesmerists in the cure of disease, and by electro-biologists in their experiments. But the power of spirit-minds and will, not existing in a physical body, over minds and bodies in the present life, is not so generally acknowledged, although all sacred and secular history testifies to the fact of spiritual influence and intervention. Yet how few stud. its laws, or note the peculiarities of its action. Our men of science are afraid or ashamed to touch it. So, like the Pharisee, "pass by on the other side." Our divines look at it with suspicion, for they seem ever afraid of becoming

"wise about what is written." Our men of the world pool—pool it as of no practical use, unless it will "tell the winners of the Derby," "the price of consols," or bring grist to their mill. And so the great and important facts of spirit intervention and spirit influence and power, are as much as possible put out of sight, because, as they say, "we know not where it will lead us to, poor timid mortals, that are frightened at Ghosts of spirits, that as they say have no power and never had but in the days of the apostles, when evil ones, as 'tis related, made people mad, and when good ones "appeared unto many."

But surely if similar phenomena occur in the present day to what did in the apostolic age, then it ought to have our careful study, and especially we must not forget the words of Christ, who said to his disciples before his diocese. "Many more things I have to say unto you but ye cannot bear them now."

We know of no English Spiritualists who wish to throw aside the Bible. We think Spiritualism was never meant to forego the Scripture, but is a fulfilment and an appendix to the same. It is an aid to understand the Scriptures and a supplement to the same. Spiritualism may be made a "means of grace and a hope of glory," as it has to many, or it may be used to worldly purposes, but we must ever distinguish between the use of a thing and the abuse of it. So may we not in the present age be able and be privileged to know more of the modes of Spiritual operations? We are not so much in danger of running into the extremes of superstition as in the last few centuries past, and we ought not now to keep in the opposite extreme of universal unbelief, but human opinions are ever apt to run to extremes; but are we so stubborn as not to be able to take the middle course of the investigation of facts without fear, and the interpretation of them without prejudice.

See what a mighty field is open to science in the power of mundane, as well as with a mundane spirit-power, and further knowledge of its laws will probably unfold to us much power.

1. In the cure and alleviation of diseases.
2. In the prevention, as well as cure of insanity.
3. In the instant relief of those unfortunately sensitive persons, who are thought to be brought under inferior or mischievous spiritual influence such as those diseases arising from evil spirit possession and obsession.
4. In the better understanding and the rightly directing great religious revivals; and
5. In the better training of those sensitive natures by and through which spirit more especially manifests itself. In these and many other ways may the Spiritualism of the present day be directed to good practical results, even in the world's sense, and for the physical and material benefit of man.

But if we add to these benefits the higher and more spiritual uses to which the truths of spirit manifestations may be applied, we may indeed rejoice in the truth, for "the truth will make us free." Persons asking us—what is the use of Spiritualism? We answer by proposing the equally great question—What is the use of any religion? Is it not to teach us the relationship of man to God, earth to heaven, and the present life to the future life; and in the degree that Spiritualism enforces, by facts and by experience, the nearness of the spirit-world, and the power of intercommunion with it, so much the more than any mere theory of religion, or any dogmatic theology, will it be efficacious in arresting the careless man, and bringing home to his experience the intimate and necessary connection between his life physical and his life spiritual, between his present and his future; and when added to this the grand and intimate sympathy existing between the two worlds, is brought home to him by manifestation to his reason and his senses; then may he be convinced even against his will, and be made to rejoice in the hallowed fellowship of the good departed. Again he may be made to feel more thoroughly the power and omniscience of God and of His Holy Spirit; to feel and reverence the glorious mission of Christ the Son of God, to trust in Him and have faith in Him as the Saviour of the world, to know the great and glorious truth of "the ministry of angels" and "the communion of saints." He may, indeed, be made to have his whole nature renewed, turned round, and elevated, so that he may in truth be born again, and be made to progress in wisdom, love, faith, and knowledge, for he is fully made to know "That whatsoever he soweth that shall he also reap." If he sow to the flesh he must reap corruption; but if he sow to the spirit he must reap life everlasting.

It is awkward and trying for Spiritualists to be ever kept replying to assertions, not arguments, that certain manifestations might be done by conjuring or trickery. It seems hard work to elevate the argument into the useful and the practical; for people, called intelligent, will keep on harping—"Oh, it might be deception after all;" and some are content with their faith in the spiritual without any actual proof. They will only take the testimony of witnesses as given in Scripture; but will ignore every recorded evidence of modern testimony. They will take the witnesses long, long, passed away; but they will refuse to hear any living witness, forgetful that St. Peter's force and energy for preaching was backed up by the testimony of his own sense, for he says, "We know we have not followed cunningly devised fables, for we ourselves we represent with Christ in the holy mount;" and as we have said, the testimony of living facts, the experience of the senses is more impressive, more lasting, more powerful (especially when aided by the spirit of God), than any "dry as dust" theology. So may Spiritualism be made to do a great deal of the rough work of Christian evangelisation, by converting the infidel, and driving without the aid of argument the very ground from underneath him, by simply appealing to his senses, by making the unthinking think, and by pouring into the church itself facts of spiritual experience that shall waken them from dead faith to a living sense of the actual presence of "the messengers of God" "the ministers of His that do His pleasure."

To the writer, personally, Spiritualism has been felt to be a great God sent blessing. It has opened up the future with a golden glory, that reflects its radiance all around his path—his home—his friends; it has harmonised the long discordant teachings of mere theologians; it has shown religion to be natural as well as rational; it has demonstrated that

to be fact, which was only thought to be a poet's dream; it has shown that "there is no death—what seems so is a transition." It has, in fact, extracted "the sting of death—made love and friendship immortal—proven family ties to be undying—the law of attraction and sympathy to be of the eternal laws of nature. It has, in a word, made the laws of Providence—the laws of man's existence—the here and hereafter—all straight and harmonious. It has also made heaven more heavenly, and God more Godlike.

S. WILKS.

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

A MODEST REJOINDER TO THE EDITOR.

(To the Editor of the *Spiritual Times*.)

Sir,—Permit me to say I think you have—for Spiritualism—exercised a wise discretion in dealing with my lecture generally. You say, "I am a one-sided man." You are right; but I never am so until I have fairly weighed the other. The errors—many of them—that I held some thirty years since, you hold now. You object to the term "Infidel." Why? The word is only used in regard to those who do not accept the Scriptures as alone containing the revealed Will of God, and object to Jesus as the Christ who died on the Cross for sin, and by which act there is alone salvation. Well, I showed from your own book that you were one of this kind. Then why object to the word? I suppose because you would like to hold certain opinions and publish them, without seeming to approach the vulgar of unbelievers. Better far be open—by-the-bye, you do not say *why* I called you infidel. "The children of this world are wiser in their generation than the children of light." Sir, you are on the wrong track—I am sorry for you—you are in bad company. I did not say that all Spiritualists were naturally, morally, and spiritually, dead; but this I believe to be an unintentional error of yours from your notes. What I said was, that Mr. Davis, the Clairvoyante of New York, asserts in his book called "Revelations," that there is no natural, or moral, or spiritual, death; whereas I proved there was. Perhaps you will correct the error.

I am not surprised at the course you have taken—it is just what I expected. I most sincerely wish you would study the promises—the teachings and acts of Jesus and His Disciples—as diligently as you have some other things; and that you would as earnestly seek, by prayer to God, for the pardon of your sins, as you do for spiritual sciences. The worst thing I wish you is, a heart filled with the love of God:—

A heart resigned—submissive—meek—
The dear Redeemer's throne—
Where only Christ is heard to speak,
And Jesus reigns alone.

Respectfully yours,

JOHN H. L. CHRISTIEN.

May 17, 1865.

APPEARANCE OF CAPTAIN SPEKE.

(To the Editor of the *Spiritual Times*.)

Dear Sir,—The following has been told to me on very good authority:—The Bishop of Bath and Wells was walking in Bath, on his way to dine with the rector of that place, when he met his friend, the late Captain Speke, stopped, and spoke to him; but observing that he looked very ill and faint, said he was sure his friend the rector would be glad to see him to dinner, though he did not know him, and begged him to come. Captain Speke said he would follow his lordship there. The bishop told the rector his friend, Captain Speke, was coming. The captain, however, did not make his appearance again. The next thing the bishop heard of the captain was, that he had shot himself accidentally, and at the very hour in which the bishop had spoken to him as above narrated. The Bishop of Bath and Wells is considered to be more matter-of-fact than imaginative. If this was not the spirit of Captain Speke, then must there have been two extraordinary coincidences:—1. That a person resembling Captain Speke should meet the bishop, talk to him, and the bishop not discover, during the conversation, that he had made a mistake. 2. That such a mistaken identity should occur at the very time at which Captain Speke shot himself. Which is the greatest impossibility?

I am, dear sir, yours faithfully,

OBSERVER.

May 8, 1865.

["Observer" is a clergyman who gives the facts, desiring his name to be withheld—doubtless, like the Rev. K., fearing the tyranny of certain of his own cloth.—Ed. S. T.]

LINCOLN A SPIRITUALIST.

JUDGE EDMONDS gave an oration last Sunday evening at Hope Chapel; subject: "Abraham Lincoln." The house was filled to overflowing. The Judge spoke of the late President being in close sympathy with us in belief.—*Banner of Light*.

SPIRITUALISM.—ITS ANTIQUITY.

By J. B. FERGUSON.

To the honest objector, we would offer a suggestion. Spiritual communication is a divine institution or appointment, or the foundation of every religion in this land is baseless. The Bible is a collection of spiritual communications, made through human angels, extending over a history of thousands of years. If its claims, in this respect, be true, spiritual communications must be the result of *Eternal Law*, the law of God respecting the unfolding and perfection of mind. We are not surprised to find, therefore, spiritual communication marking the tablet of every age, reaching over the unsearchable past, and antedating all reliable history. Its altars stand, or moulder in silent eloquence, upon the hill-tops of every land. Not a sacred book of any people that does not recognise it. Ever since death removed human beings from external vision, spirits have returned to influence and help those left behind. Hence, we find impressive persons, through whom spirit-messages of wisdom and love have been received among all nations and in all ages. All along the line of centuries we see spiritual light striving to enter the institutions of the world. Avarice and selfish assumption first denounce its mediums, then flatter, and alas! too often bribe them into the shameful purposes that characterise the superstition and tyranny of every clime. Now the den of lions opens to a Daniel, and then he is seated among the nobles of the realm. Now, Joseph is a dreamer in prison, and then, Viceroy of mighty Egypt. Now, Paul and Barnabas are mobbed by a rabble, and then worshipped as gods. Now, Anaxagoras is followed by the most powerful Athenians as a philosopher, and then, persecuted and driven into exile, for impiety or reigning divinity. Now, Socrates is honoured as a moral philosopher, the wisest of men, then ridiculed, in a comedy, for magical arts, and then doomed to drink the hemlock. Now, Pilgrim Fathers profess inspiration to assert their rights as religious men, and then burn witches for similar claims. "But wisdom is justified of her children," and the eternal laws of mind and matter make themselves known to all who desire to obey them. Except, in periods of great and general corruption, such as have usually preceded some tremendous revolution in society, and the downfall of some world-encumbering state, whose vice has long exerted an unrestrained power, and where hypocrisy walks unblushingly upon the high places of the earth, the mass of mankind never are Sadducees; never doubt of "angel or spirit." The reasoning head and the feeling heart everywhere admit that our claims to the sensual world are but temporary; that we belong, essentially, to a higher world, from which we have a divine birth, and towards which, through new scenes of development, unfolding new powers of action and enjoyment, we are pressing forward to that perfection and purity we call God—more in adoration than in comprehension. Our spiritual affinities are in everything proclaimed. The order and regularity of the universe, the wonders and beauties of nature, find a response in every uncorrupted heart, which utters its faith by day and by night. Faintly it is heard amid the monstrous creations of Oriental mythology, and its light steals through the veil of error and fable, that swells the soul of the Occidental hunter and warrior. The elegant and graceful forms of Grecian art proclaim it, and the rude Pagoda of Indus hides it not beneath its gorgeous trappings. It flowed in streams of honied eloquence from the lips of him for whom the city of Minerva mingled her darkest cup. It breathed from the Tusculan retreat of Cicero, and was proclaimed by Aurelius from the throne of the world. It was brought to light from the darkness of Jewish superstitions, by the return of the Holy Nazarene to the vision of hundreds of his friends. It is the wisdom of the Old Testament and the faith of the New.

But if it still be asked how is it possible for spirits to return. I answer, by the same method by which they leave the world. How do they leave? Let the sceptic answer. If it be asked, How can they converse? We answer, How can men converse on earth, thousands of miles apart, by an earthly telegraph? We are told, by the medium of electricity. You have then our answer. And we would impress the inquiry by asking if men, by the knowledge of an eternal principle of nature can daguerreotype a human countenance upon a metallic plate, think you it must be impossible, for spirit-friends to stamp an idea, a thought, a sentence, a book upon the human intellect? And which is the most reasonable to suppose that God, in the constitution of His universe, left no means of communication for his children, or that he has given to all the agencies of reciprocal approach and friendship?

PRESIDENT LINCOLN'S DEATH FORETOLD.

AMONGST the number of mediumistic predictions connected with the great American war must be reckoned the warnings which the unfortunate Lincoln received touching the danger which threatened his life. The tragic end of this great man had, amongst other things, been predicted a long time in advance. In 1863, in the month of August, Mr. Home, being in the trance condition at Dieppe, at the house of Mrs. Milner Gibson, wife of the English cabinet minister, foretold the event which befel the victims Lincoln and Seward. This fact was attested at the time by the witnesses present. Mrs. Gibson told us of it some days after. We hesitate not, therefore, to give our testimony to this great fact of which several journals have spoken.—*Review Spiritualists*.

LINCOLN A BELIEVER IN DREAMS.

It is stated that the late lamented President was accustomed to have a particular dream prior to any disastrous event. He used to dream of a large vessel gliding rapidly by. This he always regarded as ominous. This dream occurred the night preceding his assassination.

TO CORRESPONDENTS.

CORRESPONDENTS will please to write legibly on one side of the paper only, and as concisely as possible. If this rule is not observed we may be compelled to reject even valuable compositions.

Our readers will favour us by sending accounts of Apparitions, Hauntings, &c. We wish to give as many facts as our space will admit. Correspondents should allow their names and addresses to appear; accounts of a supernatural character should be given to the public free from all suspicion.

SCALE OF CHARGES FOR ADVERTISEMENTS.

Two lines and under, 2s.; every additional line, 3d.; a reduction for a series.

All Advertisements, payable in advance, may be forwarded to Mr. J. H. Powell, *Spiritual Times* Office, 14, Newman-street, Oxford-st. Advertisements for insertion in the current week must reach the Office on or before nine o'clock on Wednesday morning.

TO THE TRADE.—The *Spiritual Times* is published at Ten o'clock on Friday morning, at the *Spiritual Times* Office, 14, Newman-street, Oxford-street, and by Job Caudwell, 335, Strand.

COMPLAINTS have reached us that the *Spiritual Times* does not always find its way to country subscribers. Those who have difficulty should send to us at the office 14, Newman Street, Oxford Street, W., and we will forward it direct through the post. Subscribers taking four copies can have them post free, by remitting 8s. 8d. per quarter.

THE "SPIRITUAL TIMES" BY POST.

To facilitate the obtaining of the *Spiritual Times*, packets will be sent direct from the Office post free to any part of the United Kingdom, by remitting, in advance, as under:—

Copies.	Weeks.	Weeks.	Weeks.
1, 3d., or for 13, 3s. 3d.	20, 6s. 6d.	52, 13s.	
2, 5d., " " " 5s. 5d.	" 10s. 6d.	" 21s.	
3, 6d., " " " 6s. 6d.	" 13s. 0d.	" 26s.	
6, 1s., " " " 13s. 0d.	" 26s. 0d.	" 52s.	

Post Office Orders must be made payable to Mr. J. H. Powell, at the Post Office, 26, Oxford-street, corner of Rathbone-place.

THE SPIRITUAL LYCEUM

14, Newman Street, Oxford Street.

This Institution is established for the advancement of spiritual phenomena and philosophy. It offers opportunities for investigators to collect facts and obtain proofs of Spirit Life. It brings together friends to the cause, and presents a platform for the freest Discussion. Its rules are such as to preclude no sectary, whilst it aims to eschew all sectarianism. Based on the cardinal facts of *Spirit Communication* and *Immortality*, it invites all who recognise, or desire to recognise, these truths.

The Lyceum has both religious and secular aims,—religious in the highest sense of eliminating truth, from spirit-fact and duty from truth. Secular in the sense of moulding the future by a wise realisation of the present and a spiritual conception of its uses.

The growing spread of Spiritualism in England renders a central institution necessary to organize means to give distinctive life to the various methods which abound in isolated forms all over the kingdom. To effect this most desirable object Mr. R. Cooper has established the Lyceum, and earnestly solicits aid from all friends. Many sincere and influential Spiritualists have already subscribed, some two, others one guinea each (the latter subscription being the minimum). Those who subscribe one or more guineas annually will be entitled to the privilege of attending all Lectures free. Spirit Drawings and Works of a progressive character will be added from time to time. Mediums of recognised integrity and power will be encouraged, and it is hoped facilities may be afforded for the development of such connected with the Lyceum.

A printing press is now in operation upon the premises for printing of the *Spiritual Times* and Tracts and Pamphlets on spiritual topics. Friends desirous of spreading the truths of Spiritualism may aid the cause materially by purchasing such pamphlets and distributing them. All works of a spiritual and progressive character can be supplied by us. Friends will therefore kindly bear in mind this fact, as by purchasing their books of us they aid the Lyceum.

We feel persuaded our work will not be in vain, being assured amongst the many thousands of true Spiritualists in this country alone there are many who will gladly aid us.

APPLICATIONS FOR LECTURES WILL RECEIVE ATTENTION.

All communications and remittances to be forwarded to Mr. J. H. Powell, *Spiritual Lyceum*, 14, Newman Street, Oxford Street.

The payment of 2s. 6d. per quarter will admit persons to Lectures and Discussions only.

In the Press. In one volume, Demy 8vo., of about 450 pages, price 10s.—to Subscribers, 7s. 6d.

SUPRA-MUNDANE FACTS, IN THE LIFE OF J. B. FERGUSON; Including twenty years' observation of Preternatural Phenomena.

Edited by T. L. NICHOLS, M.D., author of "Forty Years of American Life," "Biography of the Brothers Davenport," &c., &c.

This book will contain the personal experiences of Mr. Ferguson, and his observations, during twenty years, under favourable circumstances, and over a wide range of territory, of very remarkable phenomena, from the most striking physical, to the higher forms of psychical or spiritual, manifestations. It will also present, from the copious records of Mr. Ferguson, specimens of wisdom and philosophy given from the interior, and many facts orally related. The work of the editor will be the selection and the arrangement of the records furnished him, and the orderly narration of the facts, and he has reason to believe that no work of the present time contains accounts of more remarkable, varied and important phenomena than will be found in this volume.

All orders to be sent to Mr. J. H. POWELL, *Spiritual Lyceum*, 14, Newman-street, Oxford-street, W.

Now Ready,

PUBLIC DISCUSSION ON "SPIRITUALISM AND THE CHARACTER OF THE MANIFESTATIONS OF THE BROTHERS DAVENPORT," between JOHN BEFORD LENO and J. H. POWELL.

Full Report, price 3d., post-free, 4d. To be had of Mr. J. H. Powell, *Spiritual Lyceum*, 14, Newman-street, Oxford-street, W. Job Caudwell, 335, Strand.

Price Twopence. Post-free Threepence. "WHAT SPIRITUALISM HAS TAUGHT." Reprinted from the *Spiritual Magazine*, may be had at the *Spiritual Lyceum*, 14, Newman-street, Oxford-street, W.

This pamphlet is one of the most vigorous of Mr. Howitt's numerous writings on Spiritualism. It is in every way suitable for circulation.

THE EDITOR OF THE "SPIRITUAL TIMES" is prepared to accept engagements to Lecture on Mesmerism or Spiritualism. Address, *Spiritual Lyceum*, 14, Newman Street, Oxford Street, W.

Just Published, Extra Cloth, Price 6s. SCEPTICISM AND SPIRITUALISM: THE EXPERIENCES OF A SCEPTIC. By the Authoress of "AURELIA," with Preface by BENJAMIN COLEMAN. London: F. Pimms, 20, Paternoster-row, E.C.

MR. SPEAR'S RETURN TO LONDON.—After an absence of six weeks, in Paris, pursuing his Mediumistic labours, he has this week returned to London. His address is 146, ALBANY STREET, REGENT'S PARK, N.W., where he intends to resume his usual labours.

SPIRITUALISM; ITS FACTS AND PHASES, Illustrated with Personal Experiences, and Fac-Similes of Spirit-Writing, by J. H. Powell.

As an individual contribution to the general mass of testimony on this great topic of the ago, it is very valuable.—*William Howitt*.

Mr. Powell's statements of the answers he received to queries are remarkable, and as he is evidently a truthful writer, we cannot do otherwise than advise the public to consult the work. * * * Many persons will read Mr. Powell's narrative with interest, for it has no lack of the marvellous set forth in vigorous language.—*Public Opinion*, March 12th, 1864.

The sum of the matter is, that if one has a curiosity to know what Spiritualism is, and what it actually aims at, he will gain a better and clearer view of it from Mr. Powell's volume than from any other that has yet been published, not even excepting that of the great apostle medium, Mr. Home himself.—*Caledonian Mercury*, March 12, 1864.

This is the fourth book that has recently come to our hands on the same subject, and whilst it is the smallest, it is yet the most striking of all the former, perhaps, from the brevity with which the subject is presented, and the nature of the facts or assumptions with which it is crammed from first to last. * * * There is much, very much to excite thought, whether to compel conviction, or not. The enquiry is by no means the contemptible thing that many people wish to consider it. It deals with alleged facts, which, if true, are astounding; and, if false, still they are objects of interest, and they ought to be disposed of.—*British Standard*, March 18th, 1864.

To be had of the Author at the Lyceum. Price 2s., post free.

HYDROPATHY!

Priessnitz House, 11, Paddington Green, W. and

Grafenberg Villa, New Barnet, Herts.

MR. METCALFE GIVES THE HYDROPATHIC TREATMENT on the Most Improved Principles. Invalids are received into the establishment on moderate Terms.

See "Journal of Health," monthly, the same medium for Hydropathy as the "Lancet" is for Allopathy.

Job Caudwell, 335, Strand. Price 2d.

Just Ready.

TANGLES AND TALES; BY EDWARD CHARLES MOGRIDGE. Price 10s. May be had at the Lyceum.

MRS. MARSHALL.—MEDIUM. Removed from 10, Upper King-street to 7, Bristol-gardens, Warwick-road, Maidenhill. Séances after 2 o'clock. Private Séances by appointment.

MR. AND MRS. WALLACE beg to announce that they have taken the Lyceum Hall, 14, Newman-street, Oxford-street, for a series of Friday Evening Séances to commence on Good-Friday, April 14th. Séances to commence at half past 7, p.m. Admission 1s.

SPIRITUAL LYCEUM TRACTS.

NO. 1.—NICODEMIANS AND THOMASIANS, by WILLIAM HOWITT. No. 2.—SPIRITUALISM IN HARMONY WITH SCIENCE, by Dr. J. B. FERGUSON. In Packets of 25, post-free, 1s.

NEW PSALM and HYMN TUNES, TE DEUM, and TWENTY-FOUR ORIGINAL CHANTS, Composed and Arranged, with voice parts complete, for the Organ, Harmonium, and Piano, by ROBERT COOPER.—Price 2s.; cloth, 2s. 6d. London: Novello & Co., 69, Dean Street, Soho. The Harmonies, both in invention and arrangement, are musical to a very high degree, and, altogether, the work is one which can be strongly recommended, and will be sure to meet with approval.—*Brighton Guardian*

Printed and Published by the Proprietor, ROBERT COOPER, at the *Spiritual Lyceum*, 14, Newman-st., Oxford-st., in the County of Middlesex, Saturday, May 20th, 1865.